SHAKER COLLECTION

Item 332

Treatise on "the only true medium of true happiness," written by James Wilson or copied from a letter by him, ?1849 (Union Village, Ohio)

1849 etc.
Treatise on "Only true medium of true happiness"

PAPERS
OF
SHAKERS

332

OHIO
Union Village

of ours the only true medeum
of true happeness that I can see,
this being the case our money
wants that more is wonld then bee
free & simpel too, becaus the obje
ect then with avery one would be
the honour & glorey of his god & the
happeness of each athar, That each
one being so free from self love that
they would forgit ther own as the
Apostle expreses it whils studeing the
good of others, I say was Mankind
under the influens of the good spirit,
or simply doing gods will, his wants
of a temporal nator would bee free &
simpel, he would be spirdual min-
ided instid of being as they ar
are natural minded arthey

general & divelish in a general
way inquiring & hunting themse
& one another in any posabel way
But to com to the point or desine of
writting to thee in this maner,
Last Sumer when wee ware at the
Hebroos factoreys ther was a comp
sheson took ples with us consarnes
arts & eyences of which I thot but
little about until the evening of
the 15th of Feb. 1849 when I was bringing
you from Canaan to Lebenon when
A simuler conpershon took ples &
u asked me 8 questons, How I
thaut Mankind wold be employed
now if they had not ever fallen from
the puar state of inosens in which
they ware created, & if they would not
ev went into arts & eyences as they
now do only to a much greater
tent, This I have thaught of com-
erable eises wee parted & have

finaley concluded to answer your forementioned questions with soon others in this way,

In the first place I would mention that I wont try to be very systematacle but will give just what I have got or as it may come to me, as follows, That if Man had not ufallen but remained & continued on in that state of innosens wherein they ware crated with an ineres of esensial & gud works which wood of followed them, they wouldnot of felt under Kneidsesety of having any wepens of defens,

This I wood say to begin with, as ther wouldnot av been any enemes to combat nether wood they av ben under the nedsesety to av larnd the blak art of war as ther wouldnot of ben any enemes to fight, all wont av been peas & gudiednes throughout the land of inhabiters, nether wood they

of wonted any guns to kil any
of the animals or brute creation for
ther wouldnot of ben any enmity
existing ther on either side, nether
in Man or beast. & as to kiling &
devouring one another ther wouldnot
of ben any thing of the kind don or
thaut of— A day of that kind I hopeing
I look for to come, but never expect to
see fully only by an eye of faith till
after I take up my abode in the
Spirit land, & which after ages will
realise as much as we do now the
gospel of Christs second appering
& that which every one satisfactorey
realises who coms into the work. &
which many forseen in the time
of his first appering & long before
that, But to follow up the form-
enshoned questons after remarking
that I think we will all agree that
ther wouldnot of ben any
guns nor weapons of war or

depens of any kind had we need had man remend in a progressive state of innocens wherin he was created; for he must av been a progresive being according to avery circumstans pertaining thertu, but it is altogether only that som would consider the word progresive improperly applyed here, as that which is perpetual progress, But the word is properly aplyed according to any sens of it, & as much so as a sawd tree is perfect in its growth & ages ther would not be any need of lawyers as ther would not av been any lawsuits, for thos who are under that benine principel of the one only & true good would realise & know (no) that it was more blesed to give then to receave & they no doubt would not only av more thos things as we do but would practiss them in very deed & in

truth to the joy & rejoicing of
them in themselves & thos around
them, - Nother would ther ue ben
any need of court houses poorhouses
jails or states prisons, &c, & they
wouldnot need gomernors presedents
nor states officers of any kind,
for all the humani family would
ue ben of one hart & one mind
seeing eye to eye as it were
knowing & understanding one ano-
ther in meny respects as well as
they knew & understod themselves,
and they wold ue ben in one
fold & under one shepard, ther
Heveny Parents, - see how
much Adam nue so shortly
after his creation although he
was put to sleep whils the rib
was taken out of his side, yet as
it appers he new all about it &
if he new so much in his in-
pent state as it were what would

we naturly sepose wouden
been his incres in noledge
at his advansed age & esperbly
when he wasnt asleep as hee
then was, And ther would not
been any other languge to learn
then the one the Lord larned
Adam, they would all spoke on
the one tung so that ther wouldnt
un been any confuson on that
grounds, whotaver & the leter wou
un ben moer ded to them than it
is now to us, and as to serveyng
it would un ben usless becaus the
Lord would un held the tibels of
all the land in his own posesion
or moer proper they would of had
all things in comon, - As to
navegashon I kenot see that ther
would of been any use of the like
of that for ther would not un been
any other nations to trade with
& if the place they inhabited

became two simple for the
greatest happiness the Lord no
doubt would of found A way for
ther convenience, that if hee wan-
ted them to have A floting house
on the water he could of told them
how to go about to build such
as were suitable for the season
just as well as hee instructed
Noah to build the Ark &c &
no doubt would of steered it to
the intend place or instructed
them how if they did not nor
or if ther was seas to cross they
perhaps might of found A way
similar to Moses & his company
or walked on the seas - But as
they would of ben of one heart &
mind & under the influence
of good & genuine principles
alone ther wants as I have said
would of ben simple & few
They would not want to drink

one another of from ther prin-
ses & presens as Man now do
being haited & heatpul to one-
another wher selfintrest is pre-
dominent, they would be lov-
ing & kind to one another &
desiring each others comport &
hapines as ther owin & the mor
of them that ware together the
more ther hapenes would be in-
rest, & they wouldnot requier so
much rum as we now do, & as
ther temporel wants would urben
so very fue & simpel in compa-
rison to what ours now is &
that litel could & would urben
procured in A much les com-
pas & expens then ours is, - That
the grater part of the veriéties
that we now consider so asen-
sual to human hapenes, aven-
tually is to our hurt & very grate
loss would never urben that of

and no doubt with mee would
ev bees altogether beter without
them, - Now we all no very
well, that the nator of Man is
such in this day generly
speking that the moer they
have the moer they wont, so
that ther wonts increses with
the incress of ther wonts being
satesfyed or obtaend, as they cant
be satesfyed, That ther motiv
or prinsepel of acshon the fou-
nton or spring of acshon is
impure, & if the founton is im-
pure so must the curent also
be, Nether dos it loss any of
its evel by runing but gains
& I may say rapedly too as the
chanel in which it moves is
so impure, & ther is a contin-
ual gathering of the seam corup
nator, as like begits like on all
hands good or bad, - Now ther is

mere of the opinyon or
seem to be so, That in the ab
undens of temporal blesings so
cawled ther is an inores of hu-
man happyness, But I cant bring
myself to think so under A sens
of my faith & experiens in thos
matters for above fifty years in
both spiritual & temporal thing
of verious kinds & surcomstanses,
but am daly confurmd in my
belief that mankind unevarsely
would bee altogether happyer &
better of engoying themselves
better both in body & mind if they
ware more simpel in ther
daly pair, That many of the
temporal blesings so cawld —
prove A curs instead of A blesing,
yea & to many, That instede of
yousing them as not abusing them
they are abused with themselves
inconsequens of self heaving the
governing influens of [illegible] mor

and they are consumed on their lusts & lust is increst therwith. Now I donot wont to hurt the feelings of any wun, or hint at any individuals but speak in a general way as it respects & consarns the general part of mankind, and I desire the piety of Gods people in shewing my wun Faith & experiens the substens of which I have more fully realised & experienced sins I got among gods pure & holley people in compareson to the world, & whom I shall ever love & esteem with that unspeakable treasure which they are in possesion of more & more than any thing els that can be named.

And in relation to building Towns & grate sities as you obsarved & having nise & fine furnetures, I cannot see the necessety of such employments

if they hadnot ben fallen from
the state of innosens & purety in
which they ware created becaus
ther soul object then would ave
been to glorify the Lord soul &
body, and how can that be done
I would ask in making anything
in which ther is no asensual
use as to the promoting of
true happeness or comfort in
ether in soul or body, but
merly as an object of pleasure
A principeal that they could
not ave had them to act upon
becaus the glory of God was
ther soul object, or would ave
been in ther innosent state had
they continued therin. Ather
would ther been any need of
Doctors becaus ther wouldnot
ave been any sikness in all
the land, Sikness never was
desind in the first creation of

Man for him, but was brout on him by his own acts ur violating the order of nator & had they continued stedfast in that order they wouldnot ur don any-thing to, made them sick or to bring on them any bodely in-formites whotaver, Rather do I thind that the Lord would ur sent any such things upon them as many fooloey emagen in this day;- Therfore ther wold-not ur been any ned of learn-ing the art & sience of that craft any more then Preast or Law-yer craft,- and to have Hous-es & clothes to keep them worm or comfortobel ther wouldnot ur been any ned of the like, becaus they ware as happy & comfortabel in the state that they ware in before they transgrest

as they could then be, ther was not any thing in them or about them but what aded to ther comfort in ther obedens both in soul & body, & what more could they desire or what more could any resonabel or rashonebel creature desire, All that was required of them was easy & simpel, & in that ther could not av been any thing to av med them in any ware uncomfortabel, They never could av had any sikness nor pain of any kind, This was entended to be the case of the human famely, & it will yet be so who ever lives to see it, I know that such a tim will yet take plas & that such a state of things will yet exist & be established for ever becaus god will not be defeted in his plans of pear wisdom, I can see it by an eye of faith so plen that I cannot

doubt it, But I wasnot asked for
reson or argements only my
opinion, some of which I am
trying to give acording to my
faith & understanding, & I desire
that ther maynot bee any disun-
on onaccount of my singuler
believe, as I know that it will
appear singular to many in
this day of gureious things,
But I think it wood bee well for
us to know that many of the
opinions in this day is the effe-
cts of surcomstanses & not the
gift of God. - If I am rong or
deseved I wood plead ignorens,
I know that I am in posesion
of opinions that diper from others
But our belief is our belief & if
wee do the best we know [one]
I cant see any beter way, desiring
every one with myself to be

well stock with charety, taste
set up any opinions of my own
I donot feel to do, I believe the
work of God in this day is to
confess & forsake all open sins
& gather into Aoneness with
Christ & his people then if one
member suffer the whole me-
mbers which constetus the
body of Christ suffer together,
I know that many objections
would neseserly arise in the
minds of many to some things
I have mentioned and one has
just accured to mind which I
think will bee A vaity wor,
That is, in relashon to clothing.
That your appinion there is
very much out of the way,
I know that if we are things
in A natural sens most all
a. that I have said will appear

altogather out of the way & it
would bee considerd shamfull
& very sinfull indeed to bee
without clothing, yea it would be
altogether rong, But when I
consider that the state in which
they our first parents ware
created & entended to bee in
was as diferent from what ours
now is in natour as day is
from night, - That the sens
I have of this matter is easy
& resonabel, For they knew
no shame untill they had
disobayd the comand of God to
them which was ther first sin,
so that, as it appers sin braut
shame & of cours wher all sin
is don away ther will bee no
cans of shame, & if mankind
was to progress on in natour to
whare they started from in

nator & then travel on in a
spiritual sens, then this order
would exced the origonel order
of nature, & that the human
famely would aventully bee
com as pure in ther natural
state as they ware entended to
bee in the begining & then they
would ue experenced an increas
of happeness in nator & also a
spiritual travel or increas &c.
I donot consider nether believe
that the fawl, transgresion, &
the disobedens of old Eave &
Adam, is agoing to allways
affect, torment, and aflict the
human race, by no mens, &.
That if Christ come to distroy
the works of the devel as wee
all profes to believe he did

I believe he will averkuldy
do it & do it thurow, as it nedz
a thurow work, for I dont
see nor sens any avel that
has & is adoing so much in-
gury to the human Samely
as that avel curent the pountom
of which Spreng or arigenated
in our first parents, A flesh
& sens
ly, nation &c, But again it
appers to me that if Man had
not fallen they wold of been
as difrent from what they
now are as day is from night
& the Glory of God wold of ben
ther garment & covering, & A
far better won in meny res
pects then all outward or
natured garments that can

bee made, & which only
covers or parshly hids the
effects of lust wheras if man
woos as I have avery reson to
beleive he was entended to bee
hee would not of had any thing
in him on or about him
that would ov excited any feel
ings to covar or hide from one
another, for the works of God
are fite to bee seen at any
time & at all times, by the [illegible] of Light
only the works of man &
devels that need A covering
not being fite to bee seen in
the light of God or any other
light if ther bee any other,
Charety wee are told covereth

A multitude of sin but
natural man seeth & senses
according to his nature, if
hee is full of lust hee cannot see
nor sees any thing but lust
even in the most pure &
upright souls, that in his
imagenation they are alto-
gather worse then himself
& is all the time looking for
eval in others that hee feels
in himself, as like begets
like so hee sees that in others
which hee feels in him-
self having his sens pitt
in selfindulgens, not having
any rume left him for any
thing better, hears his god &

heers his element, This
is speeking the truth in
plain terms & it will apply
well to the manny nashons
of the arth, & agen, - If man-
kind ware as they aught to
bee they wouldn,ot non God-
not see nor sens any evel
in themselves nor any one
els for ther wouldnot bee
any, & all would bee peice
& harmeny A mantel of
inosens purety & grasiousnys
within & without would bee
the covering of avry soul,
& they would not see nor sens
any thing but the glory &
honour of ther God, That all

ther goings forth would
bee in & under the influence
of his holly & devine sperit,
&c— Best O How diferent it is
now with all the nashons
of the arth S Jesus indevidualy
only excepted & how much
I sens the nedseesity of S Elder
sens among ourselves for it is
S protechon in the most
trying seens that wee are cau-
led, or rather that many times
com in our way to pass thru,
for christ ther is neither
mail nor female, that all
who are in ~~and~~ under the
influance of the sperit of
God or christ all being one

& the same thing are not
under the influences of that
Spirit which is aquented
with male & female or leads
thirts, But are one with God
Christ & Mother, & with
one another & if the whole hu-
man family should come
into this happy state I think
it would bee A happy time
indeed, as ther would not bee
any thing then to make them
unhappe, &c, Express my
feelings on the present occa
sion, - Glory to God in the
hiest, Peece on arth & good
will to man will yeat bee
sung in avry land & by

avry toung,- I have wrote beyont whot I expected when I begun, yet I canot see any stoping plas in relashon to drawing A line of distinshon between thos too opesit spirets or states, The one in which wee now live in, & the other that wee, or others would av been in now; or the whole human famely I would say, if ther naver had up been any falling away from the state of inosens in which they our first Parents ware created in & entended so forever to abide they & ther prostarety on down to the

present day in which we
live, - But as it come to pas
it now appers to us, ther is
A wide diferens & also diferent
appinions on many ocashons
all of which I cant see to
bee in any ways asensial
or nonasensial to our sal-
vashon in present tents
being the afect of surcom-
stanses as I said before, it
need not weeken our union
in the Gospel or withone
another, yeat it appers in
A manner yousless as som
would presepose to bee pry
ing into hiden mistores as
Som agen may term it

But the work of God is ni
hiden mistory, & the light
of truth or Revelashon with
that pacultty som caul reson
or the light within, all be-
ing one & the sam thing,
we can disarn & know for
ourselves the operashon of
good & eval within ourselvs
& around us to our full sates
fyon, yea meny things
which aperes as hiden mis-
tores to the numerous sons
& doutors of Adam whos sens
are only in A State to see
& sens outward & natural
objects,- yet to the pure in
hart is easy understud, But

to properly sens & under
stand spiritual things ther
must bee A spiritual mind
ednes, - we may converse on
this subject in A maner
which will bee profatable
as we kan on many other
points, & wee kan make
it unprofatable, wee are
of such A make that we
can (kan) Eat of the forbiden
fruit to our own ingory &
also to the ingory of one -
another, what our first
Parents don posalunly wee
can do in prinsepel or wee
can live in obediens to the
Lord & comand of God to us

& so harmonise & inres
our union & strenth in
the work of God in this day
& with oneanother, - Bless
God that all isnot lost that
apers in danger, & that the
darkest hour is just before
day, I might ad consider-
abel more but feel that this
is anuf at present, with the
observation, That if our
first Parents hadnot fallen
from the puar & innosent
state in which they ware
created & desind forever, to
bee, they & ther prosterety,
who the human Femely
would then consisted of Idonot

know but this I know
let them bee who ever they
might they would av been
& would also now bee A hap-
py race of beings, But I
can bee thankfull for others
& I can regois with & for others
that A Happy day is acoming
to thos that will som time
succeed us on this stage of
akshon, & wee are now as
wee are, & wee got to make
the best of it, But wee are
not the worst of ether, for
we kan gather A gratedel
of good & happines now to
supply our present wonts
& as wee pas along, thru time

wee can gather all that
wee need for our time
in this world, & aternety
I have good reson to believe
will bee A work simelar
in many respects to ours
now; That avery desire of
the soul can bee satesfyed
& what more can wee ask
But it is gained by hard
knocks & that dosnot leson
our happines any more
when it dos com, for our
happeness is increast in
perporshon to the amount
of sufring we undergo to
find A truly happy state wher
in sin dosnot defile nor mar

tru happeneres, - This
Brother Isaac I send u
you with my best love &
wishes for your prosparety
in the Good work you are
ingedjed in, I often think of
you with love & blesing for
your good exampel from the
time I first became aqueen-
ted with you & espeshly while
together at Wetterveit, for your
godly exampel ther & your love
union & Streath, I love you &
bles you, & I believe I ever shal
notwithstanding som smaul
difrens of appinions which all
are nonasensuel, amounting
to nothing as it were &

dosnot derminish my love
to you in the lest, So I desire
you may recevel this as from
A true harted Friend & do bee
so kind give my love to
all you feel too, so Farwell
for the present,— James Wilson
Canaan To Br. Isaac Youngs
N.L— S.B, being prest with
buisnes & verious surcomsten
ses unpavourable to my writ
ing to you, it is in rather A
raw State, but perhaps you can
gather my meaning, & reply
as you feel to,— But again,
Thes maters that I have noted
to you, have so littel wait on my
mind, as to being asensual to

the grate work of our redemshon from sin & a sinfull nature That I could take up the opeset side of the queston without any remours & reson on & from that according to my abilety, For I am no frind to fixt appinions where the gift & revelashon of god is not, I am as I propes to be A free thinker, That is, to think for myself & let others think for themselves, This with Truth & Honesty is about the amount of the [redacted] that I propes, & if all the propesers of cristeanety ware to live that out they would find it to answer

A good purpos, yealding the
true frutes of Ritchesness,
But ther is one thing more
that I feel to notes at this
time as it trobels me & rests
on my mind with much
weit & has for many years ben
just so, causing me to think
deeply & solemly & to reflect,
weep, & Pray to my God, ac-
cording to my faith and
understanding, for A change
soon to take place, But not
my will bee don But thine
O Lord, - And that is in rela-
shon to the rising genera-
shon, Herein I often find
myself much engaged in

the forementioned manner
& while thinking of & for
them, being deply engaged
in their behalf, the aged & the
midel aged dont escape my
~~mo~~ serious notes & solum
reflection, as much depends
& rests ther with thos two
last mensioned classes in
behalf of the youth & young
Beleevers, we all know
very well the powerfull effects of exampel in & with the
youth when properly caried
out in sound prinsepell,
yea I wold say in true godlenes, & again we also know
that A true godly exampel has
A powerfull effect & influence

upon the youths, And wher
that is taking with those,
few or many, who profes
faith in the gospel, the
battens turns to the ghest
extreem, if I may thus ex
pres myself, Now I dont
mention these matters as thou & thot
you ware taking in caring
out your profession in works
of Godlenes, Neither any in
the church, But I men-
shon them becaus I hav see,
& hear, & have som understand
ing of the true nature of the
Gospell, & also of Man kind
generly, & I am compelled as
it ware to say, if I say

abaud, That ther is room
left us for an increes of
Godly exampell, It is an
easy matter generly speak
ing to Preach, but not so
easy to practise, yeat it may
be maid equeally as easy
if we will to have it so,
for the more & greter the
cros the more & greter the
blessing, & this makes it
easy in the winding up,
Now ther is many poor wrs
naturly love to Preach
But none wher naturly love
the Cross, But on becoming
willing & obedient they
inherit the good of the land

or the true fruits of ritchus
ness that is sown in the
bosom of Gods People the
church of christ, I am pos-
itive enuf to say all A part of
the church who have found A
sufficient travel in the Gospel
to place them on the same
platform, for he is not A Jew
who are only one outward, so
he is not A true member
of the church of christ who
are only outward A membe
r not in the heart, as I percive
this to be A heartwork & all
thos who comes short of liv
ing up to, & living out the
precepts & example of christ &

Mother are not in the church
of christ whether they live ther
or any ther els, being among
Gods People dosnot make any
one A true member, & A
just inheretor, but will still
continue to wither, dwinge
away & finally dye & drop of.
O what A pity, that any shud
be so pollitic as to be ther own
and greatest enemy, & every
one is ther own enemy who
neglects ther own souls sal-
vashon when they have it in
ther own powar to will it &
then to have it, I feel A hevey
responsabitety resting upon

meet to daily practice & live
out Gospel Principels as our
heavenly Parents has don & left
us ther praceps & exampels
to pattern after them, & I dont
to feel more responsebiliety
resting on me, & I wont to long
to see & sens more of this Godly
feeling resting upon every one
who propes Faith in the Gospel
of Christs Second Appering,

Written by James Wilson or copied from a letter written by him.

or the true fruits of ritchus
ness that is sorely in the
bosom of Gods People the
church of christ, I am pos-
itive anuf to cause all A part of
the church who have found A
sufishent travel in the gospel
to place them on the same
platform, for he is not A Jew
who are only one outward, so
he is not A true member
of the church of christ who
are only outward A membe
r not in the heart, as I perseve
this to be A hartwork & all
thos who corns short of liv
ing up to, & living out the
precepts & exampel of christ &

Mother are not in the church
of christ whether they live ther
or any wher els, being among
Gods People dosnot make any
one A true member, & A
just inheritor, but will still
continiue to wither, divinged
away & finaldly dye & drop of,
O what A pitey that any shud
be so pullitid as to be ther own
and greatest eneny, & every
one is ther own eneny who
neglects ther own souls sal-
vashon when they have it in
ther own powar to will it &
then to have it, I feel A hevey
risponsabilety resting upon

meet to daily practice & live
out Gospel Principepels as our
heavenly Parents has don & left
us their precepts & exampels
to patren after them, & I dont
to feel more responsebiliety
resting on me, & I wont to long
to see & sons more of this Godly
feeling resting upon every one
who propes Faith in the Gospel
of christs Second Appering,

Written by James Wilson or copied from a letter written by him.

SHAKER COLLECTION